them succumbed to its fascinations and became its active aiders and abettors. This line, leading to a thoroughly mechanical or mechanistic psychology, may also be traced back to Descartes. In the doctrine of Plato, ideas had figured as eternal archetypes or forms, after the pattern of which things of every kind were modelled. Aristotle had criticized adversely this famous theory of ideas, and the schoolmen were followers of Aristotle. Nevertheless, the theory led a vague and chequered existence until Descartes brought the ideas into the mind. For Plato each mind was furnished with reminiscences of the Ideas contemplated in a pre-natal existence. Descartes transferred the name * ideas * to those furnishings or contents of the mind, ascribing them, not to pre-natal contemplation of eternal forms, but to the direct action of God. British thinkers, led by John Locke and David Hume, took up this ' new way of ideas ', a new description which they opposed to the older theory of the faculties of the soul. All mental life, they said, could be adequately described as a sequence of ideas; and the ideas were not supernaturally engendered whether *a la* Plato or *a la* Descartes; they were merely faint copies of impressions made on the senses by things of the real world about us.

And the sequence of ideas occurred according to a single rule, ' the law of the association of ideas '; when impressions closely adjoin or follow one another, the corresponding ideas are linked together, so that the revival of any one in consciousness draws after it, or

with it, its associated ideas.

This association-psychology in its pure form was in itself quasi-mechanical But it was soon rendered thoroughly mechanical by the fusion with it of another